

Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

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MAY, 1904

No. 5



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"Topics for 1904"

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The Farthest North.
MARCH.
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How Much Owest Thou?

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. Howard B. Grose has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

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The Annual Meeting

AMONG the good things to be enjoyed at the annual meeting this year will be an account by Doctor Morehouse of the wonderful things he has seen in his trip to Cuba and Porto Rico; an address on "Life in Darkest America," by Mrs. Annie McKean White, who speaks with authority on the Mormon problem; and addresses by Mrs. Francis E. Clark, of Auburndale, Rev. Oscar Heywood, of Waterbury, Conn., Mrs. Alice G. West, Miss Matilda Brown, Mrs. Le Claire, Mrs. J. A. Garrod, Mrs. A. J. Hughes, Miss Louise McWhinnie, and others. Miss Della Cabot, who sang herself into the hearts of all who heard her in January, is also expected to sing for us.

A PROGRAM on Mexico prepared by Miss Ellen Lynch, of Connecticut, is now ready, also a booklet on the Chinese by Miss Annie S. Dodge, of Cambridge, entitled "Fifty-four Years in America."

Both are exceedingly interesting and helpful. Price of Mexico program, five cents; of the booklet, ten cents.

Be sure to include with your order, money for postage.

A LADY who had a large experience in missionary matters wrote as follows: "Don't be too anxious to have a special field or object of support. Give your money by an act of the most spiritual worship, directly to the Lord, and drop it quietly, laden with prayer, into the treasury, having confidence (you must have that) in those who distribute it for you, and let them send it where most needed. Dedicate it wholly, not only to the glorious King, but to the Man of Sorrows; and if the Master wants twine strings, wrapper-paper, and pine boxes, so practical and unromantic, let your funds go for those to carry the Bible in."

ON one of the steamers arriving in San Francisco a few months ago, there were 150 Japanese. Seven or eight of this number were Christians. One of them told us that these members of different denominations got together and held a little prayer-meeting on deck every day during the voyage.

"What an example that must have been to some of the passengers who were born and educated in Christian lands."

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—*Tennyson.*

Vol. VIII.

MAY, 1904

No. 5

The Woman's American Baptist Home Mission Society

Editorial Notes

THE Woman's American Baptist Home Mission Society closed its twenty-sixth year without debt, and with a balance in its treasury for the general work of \$5,000 and for Alaska of \$500. This balance is necessary to carry on the work during the summer months, and we hope will enable us as we make our appropriations for the year to assume new work. The letters containing the gifts of the year tell of sacrifice, and love for our Home Mission work, and have often contained words of cheer and encouragement which have been greatly appreciated. For the greater part of the year our loved secretary has been laid aside by illness. We have missed her at all times and in all places, but her interest and prayers for the success of the work have been constantly with us and have been blessed. We continue to hear encouraging words from her, and trust that ere long she will be with us again.

OUR ECHOES this month is devoted largely to our foreign population. The missionaries of the American Baptist Home Mission Society, Mr. St. James and Mr. Le Claire, tell us of work among the French Catholics, the Roumanians, Armenians, and the Greeks in New England. From Providence, R. I., and Hartford, Conn., we read of the progress of Christian work among the Italians. The following note received in March from one of our workers shows how speedily love for God begets love for others:

"STAMFORD, CONN., March 26, 1904.

"Enclosed you will find postal money-order for two dollars from the Sunday school of the First Italian Baptist Church of this place for the Alaska Orphanages. It is their first missionary effort."

We most gladly welcome this Sunday school to our number. Christian work among the Chinese in America is presented by one who has labored for them in foreign lands and in our own land, while the letters from our teachers on the Pacific Coast show increased interest in Chinese work there. Our own Swedish missionary, Miss Brown, gives us

a glimpse of one day's work among her people as she welcomes the incoming steamers to our port, and gives advice, encouragement, and help to the immigrants as they land.

As you read the different accounts, I am sure you long for more aggressive work among all these people, and hope that as we make our appropriations for the year we may be able to advance. The same Power that in the early history of our country delivered it from Spanish and French rule, and made of this land a Protestant land, is now bringing to us all nationalities, that we, a Christian people, may have a large share in winning the whole world to Christ. May our watchword for the year be Opportunity, Responsibility,

THE twenty-sixth annual meeting of the Woman's American Baptist Home Mission Society will be held in the West Somerville Baptist Church, Wednesday and Thursday, May 4 and 5, 1904, beginning at 2 P. M., Wednesday, and closing Thursday afternoon.

Take the elevated to the Sullivan Square Terminal, and then any Davis Square car. Leave at Davis Square.

The workers' meeting will be held in the same church Wednesday morning, May 4th, at 10 A. M.

Simple meals will be served at the church at twenty-five cents a plate. Lodging and breakfast will be provided for all delegates from a distance. All who can comfortably reach home at night will be expected to do so. All delegates desiring such entertainment should apply before April 23d to Mrs. W. E. Plummer, 25 Gibbens Street, Somerville, Mass. As most of the delegates can reach home after the close of the meeting, entertainment will be provided for *one night only*, unless she states in her application that she desires entertainment for two nights.

Attention is called to the following proposed amendment to the constitution of the Society, which will be presented for action at the annual meeting by vote of the Board of Directors.

"That Article IV. of the By-Laws of the Society be amended by the addition of the following words:

"There shall be elected at the annual meeting one member of the Society to serve as the representative of the Society upon the Committee of Reference."

GRACE COLEMAN LATHROP, Clerk.

The French in New England

The French in Massachusetts

The Monthly Bulletin of statistics for March, 1902, gives 69.48 as the per cent. of persons of foreign parentage in Massachusetts cities of over twenty-five thousand inhabitants, with variance as the two extremes show. Fall River, 86.06, Haverhill, 48.86, and the percentage will hold good in the towns and rural districts. Massachusetts is fast becoming like Vermont, where rural and urban industries are exclusively in the hands of the new or foreign population, especially the French Canadian. In the southwestern part of Worcester County over two-thirds of the farmhouses are occupied by foreigners. The same is true around Conway and Ashfield. The French, according to the State census in 1895, were 10.05 per cent. in Massachusetts.

In the *Forum* of May, 1897, it was predicted that by the year 1910 there would be more French Canadians in the United States than in Canada. In 1890, there were only 1,200,000 in Canada, and in 1897, over five hundred thousand in New England and New York. Sir Wilfred Laurier, premier of Canada, said in Paris, New England is fast becoming New France.

Not many years since, the French Canadians were as alien to our civilization as are the immigrants of Southern Europe. They have been reared in a different civilization, and were loyal to another race, another language, another religion. They were prejudiced against Protestantism, and often did hear in Canada in Catholic centres, "If you go to the States, where Protestants abound, you will lose your soul." With that prejudice when they lost faith in the hierarchy (which seven-tenths of the men do), they lapsed into infidelity. But we have made a beginning among them, and in a few places have scored success. There are indications of cutting loose from the Roman power, and of interest in Bible study.

Last summer Rev. Mr. Fairbrother, of Hudson, Mass., said to the priest of the town: "Sir, you have a much stronger hold on your young people than we ministers have." The priest replied, "We haven't the hold we had twenty or even ten years ago."

In the Worcester, Mass., *Telegram* of March 21, 1904, Priest Landrey is reported to have said, relative to a mission held in Notre Dame Church, that five hundred of the young men never came near the thing. Such is true of too many young men, viz., indifference. But it is also true that when men swing away from human power and creed, they are certainly more open to the influence of the Spirit, the salvation of Jesus, and the power of God.

In the summer of 1901, I preached for three months, five nights a week, from a gospel wagon in the city of Worcester, Mass. Several devoted Christians helped me all the time. One intelligent man that summer went to his priest and said to him, "Why don't you preach the gospel like that man on the wagon? Let us stay, Catholics, but let us have the gospel explained in full." Well, I just as leave call myself a Catholic, just so they of that name study and practise the gospel. So these few "straws show the way the wind blows."

Wisdom of an Evangelist to the French

I have been convinced of the wisdom of just such work as is now being done, viz., go wherever the door is open to interest the American people, and through the American people find the accessible French, to whom the gospel may be preached, also help the French brethren in their fields.

I began as evangelist January 1, 1904. I have visited eleven places. Everywhere the people get inspiration and instruction, by their coming in contact with one from the field (at least they tell me so). In six places I stayed, one week in one, and two weeks each in the other five, and conducted purely evangelistic services.

While in Salem with our energetic and painstaking Brother Brouillette, we visited the families, held meetings in houses, as well as in the hall. Five or six families by these means became deeply interested in Bible study. Brother Brouillette tells me that two of these families have since come out fully for the Bible and for Christ.

Conway, Mass.

This is an ideal place for just such work. There is a Catholic church in town, but no priest, about fifty French families in village and vicinity, quite a few Irish. In company of the pastor, we visited the French families, wherever we had reason to believe we would be welcome. In every place we talked on religion. In several places we read the Scriptures. In one place I prayed with a sick woman twice. We announced a French meeting in the Baptist church for 6.30 o'clock, before the English preaching. Thirty-two French people were out, and two-thirds more Americans at the service. The French stayed to the English preaching. They understood English, but it takes a Frenchman to move a Frenchman. It was a great meeting. One family had come from five miles in the country. Of the twenty that day, March 27th, that took their stand for Christ, six are French, one a mother and her boy, with four other boys and girls.

Three men came out the following week. Now there are seven families where the gospel has been introduced, but perhaps the difficulty in some places will be this. Will the pastor in the town as well as his people keep close to these? Will they visit and instruct them? Unless that is done, the coming of the French evangelist for one or two weeks is equal to nothing, for these cannot stand alone. They have not the knowledge and experience, and old acquaintances and customs will still have a charm.

Will not our Baptist host arise to its responsibility and privilege of seeking, finding, and piloting "the lost sheep of the household of Israel," in their own towns and cities? I am assured that the interest above described can be duplicated in many New England towns. Shall we have it? Reader, what is your part in it?

The preservation and perfection of the New England type of civilization and religion is so largely dependent upon the assimilation and absorption of foreigners, that every wise effort to accomplish this end ought to be understood and encouraged by varied and adequate support.

ARTHUR ST. JAMES,
French Evangelist.

French for
Nashua

In the summer of 1902, Mr. Le Claire, missionary to the French in Nashua, N. H., being aware of the large number of Greeks, Armenians, and Roumanians who were without any church, resolved to try and help them to the best of his ability. Their great demand was to know the English language.

He opened his chapel to them, and, with his son, taught them English a few evenings each week. The religious part of their education was not neglected, and some of them expressed a desire to join the church.

During the winter of 1903-4, Mr. Le Claire was the prime leader in the movement for evening public schools. After much labor he attained his object, and now the evening-

Chinese in New York City

THERE are about eighteen thousand Chinese men in greater New York, also quite a number of Chinese ladies, and some women of other nationalities married to Chinese.

In some few places a quiet work is going on among the men. There is also the Chinese Young Men's Christian Association.

A goodly proportion of the above-mentioned number live in "Chinatown," New York City. Four or five of the Chinese women are converted, and two or three of them take pleasure in trying to help and teach the others. A hopeful work is going on among the children. Most of them are learning to sing gospel hymns, and are being taught portions of Scripture in addition to other good things in the day and Sunday schools.

Lovers of the Chinese cannot but be thankful for every effort put forth on their behalf, especially in the gospel, and may rest assured that the time is coming when a rich harvest shall be reaped from the seed now being sown. "In due season ye shall reap if ye faint not."

But while thankful for all that has been and is being done, I venture to state it is very little in comparison to what would be, if only the word of God had the first place in every mission school, and in the heart and life of every one who teaches the Chinese.

Since the year 1888, I have been privileged to witness for the Lord Jesus among Chinese in



MR. LE CLAIRE'S EVENING SCHOOL

school is filled to overflowing. The attendance at the evening-school is better than that of the day-school.

Mr. Le Claire has at present, in connection with his French work, a large Sunday-school class of these foreigners, who show great interest and zeal in this kind of work.

He contends that the foreigners are very much misunderstood by the public at large. They do not show to advantage here, but it is the exception to find one of them without a good education in his own language. Many of them, surprisingly well educated, there being many scholars and teachers, are forced to mingle with the lower classes for not knowing the English.

I. B. L. C.

THE nine men most prominent in the affairs of New York at the time of the Revolution each represented a different race. Hamilton came from the English West Indies; Schuyler from Holland; Clinton from Ireland; Herkimer from Germany; Livingstone from Scotland; Morris from Wales; Hoffman from Sweden; Steuben from Prussia, and Jay from France. Every one of these has left his indelible imprint on the history of our country, and every one was proud of his racial descent, and the much better American and patriot for being so.

Central China and in the United States, and my experience teaches me that often there is a far nobler type of Christianity among Chinese believers in China than in the United States, and after searching carefully into the causes (so far as they appear to be), am persuaded it is owing to the fact that in many mission school places the Scriptures have not the first place.

It is a fact that a goodly number of Chinese, professing faith in Jesus, have not the entire Bible. It is a fact that those who have only the New Testament have not been taught to read the whole of it.

O that ere long none but truly regenerated men and women of sedate character shall be allowed to engage in Chinese work in the churches of America; then the word of God will have the first place, and we shall know of many, many more Chinese men and women being added to the Lord, and instead of New York, Boston, San Francisco, and other cities being their centres for filthy idol temples, we may hope to see them erecting with voluntary, free-will offerings churches to the praise of his name, as Chinese Christians are doing now in some parts of China.

This is a "burning" matter in my heart. Therefore, heed it kindly, and join with me in prayer that ere long a great change may come for the better in Chinese work.

The remedy I would suggest for that we grieve over, is the distribution of the entire Scriptures among the Chinese in their own language. It is easy for Christian workers to learn which dialect is best understood. MISS M. J. UNDERWOOD.

Italians in Providence

IN the winter of 1893, a Dane and an Italian were working together in a machine-shop in Providence, R. I. The Dane was a Christian, and through his influence the Italian was brought to Christ, and made a public profession of his faith. A Bible was given him in the Italian language, and it became his constant study day and night. He became acquainted with an Englishman, a member of the First Baptist Church, and he was a constant visitor at his home, asking him to explain to him the word of God. Often he brought his Italian friends with him, that they, too, might learn of the way of life.

Soon he had the joy of seeing one of his countrymen brought to Christ. He felt that something must be done to reach the great mass of the Italian population around him. The pastors of the First Baptist and Broad Avenue Churches, Providence, became interested, and through their influence and efforts, and that of others, a saloon was hired and a mission opened. A Bible class was formed, and an average of ten would meet to study the Word. A family of seven were converted and baptized. A Sunday school was organized.

Two years later the American Baptist Home Mission Society and the Rhode Island State Convention gave substantial aid; a pastor was secured, and the mission was moved to a hall. It was interesting to note the appearance of the Christian men and women. The old vicious look was gone, and they became gentle, and even handsome in their appearance.

A very interesting incident occurred at the death of one of the brethren who was taken away about three months after conversion. He had been taken sick with typhoid pneumonia, but during his brief sickness the Bible was his constant companion. His family, contrary to his desire, sent for the Roman Catholic priest, but when he came in the room, our brother told him very clearly that he did not wish for, nor did he depend on any ministrations he could give, for he had the Word of God (holding up the book), which told him that Jesus had died for him, and the blood of Jesus Christ cleansed him from all sin. The priest went away, and our brother died a triumphant Christian death, rejoicing in his hope in Christ, and he directed that the Bible which had been his solace should be buried with him, which was accordingly done.

The work prospered, and in 1901 the Rhode Island State Convention voted to raise money to build a chapel. A

neat and substantial building was erected. The present pastor is Rev. R. M. Gallassi. He is indefatigable in his labors. The meetings are well attended. A mission has been opened in another part of the city, and is doing good.

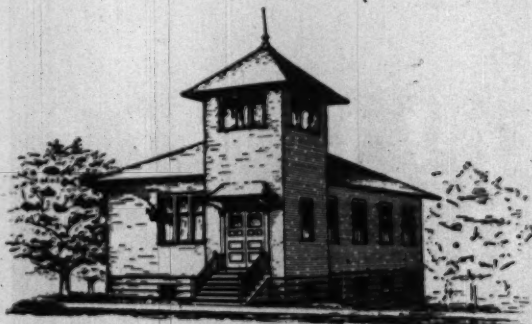
The Christian Dane led the Italian to Christ, and through the Italian, many of his countrymen have been brought into the Kingdom.

Is not the highest patriotism to-day to seek to Americanize and Christianize the mass of foreign-born men and women among us?

ITALIANS IN HARTFORD, CONN.

The Hartford Baptist Union has supported a missionary among the Italians of Hartford, Connecticut, for nearly three years, and with very gratifying results. The preliminary

work among these people was done by Rev. M. Mazzucca, then of New Haven, now of Newark, N. J. Our present missionary, Rev. Antonio Roca, began work here in the summer of 1901. Mission services were held in a small room on Windsor Street from December 29, 1901, to June 1, 1902, and since the latter date regular services have been held twice each



ITALIAN CHURCH, PROVIDENCE, R. I.

Sunday in the First Baptist Church.

Mr. Roca was ordained April 28, 1903.

The attendance at the mission was very small at first, but now averages between thirty and forty. Eight Italians have been baptized into the fellowship of the First Church, and they are all showing the true missionary spirit. A mid-week prayer-meeting is also held regularly, and this is well attended. The singing at the Sunday services is a prominent feature and is greatly enjoyed.

Catholic Church and Immigrants

THE *New York Sun* of April 21 has a letter from a Roman Catholic priest of Connecticut, who argues that the Roman Catholic Church is unable to take sufficient care of the incoming multitudes, hence many of them escape from its influence and are diverted elsewhere.

He claims that this country is overcrowded with Catholic subjects that clamor for attention, that the limited power of the clergy prevent them from receiving.

On the Italian side of immigration he quotes a writer in the *Messenger*: "According to this contributor, five parishes in New York city admit 95,000 souls cared for by eighteen Italian priests,—one clergyman to about five thousand. With perfect organization, and blessed with most favorable conditions, no priest could do even meagre justice to so many subjects."

That the task is impossible of accomplishment we may find convincing proof in the report of the New York Foreign Mission, in which five hundred children, "mostly Italian," are said to attend regularly one Baptist Sunday school.

"A Day's Work Among the Immigrants in Boston"



BEAUTIFUL sunny morning when we are watching the big steamer as it docks at Cunard Wharf, East Boston, March 25, 1904.

As we see the immigrants get ready to leave the ship, coming with their bundles and baskets and all sorts of baggage, with an interest we do watch while they all in a line cross the bridge and pass into the examination-room, where they all have to be examined and answer personal questions, and instead of hoping to see some friend or relatives, they do not see any one they know, because there is no one allowed to enter the room except the missionary. And now there is a great opportunity for missionary work.

As I enter I see some happy faces, but oh! how many sad faces, some with tears in their eyes. But as they receive a hand of welcome and a word of cheer, they all at once brighten up as they hear these words in their own mother tongue, and how happy they feel when they understand there are some missionaries they can talk to, and surely depend upon.

Then I find out where they are going, and they begin to tell their stories. Some are to stay in our own city, Boston; others are going out West; some are to be settled all over New England. All are in need of help and comfort.

Oh, how my heart is filled with joy as I go about to help this dear, helpless people. As I went among them in the crowd, and spoke to the different ones, I found an old woman; it seems to me she must have been nearly seventy years old. I went to her and gave her a hand of welcome to this country. I inquired where she was going. "Oh," she said, "to America."

"Well," I said, "you are in America now, but what is the name of the place you are going to?" With tears in her eyes she answered, "To my son, and he has written that he should be here to meet me."

I asked her for his address. After a little difficulty she got it, and to the well-known place of Providence she was going. I told her not to worry, for her son would be there before she would be ready to leave, "and I shall go out and see if I cannot find him for you."

With a smile in her face she said, "God bless you." As I came outside the gate, a lady came and inquired if I was a missionary. She told about her. She said, "My husband could not come, and as I never have met her, I don't know how to find her." When I told her that I just came to see if there was not some one to meet her, and that I had

seen her, she felt quite well, and of course she could not but feel happy.

As I went back to the room, I told the woman about it. She said, "You are kind." When I had spoken to the officers, I took her in and introduced her to her mother-in-law, and then both came before the Examining Board.

The daughter-in-law had to certify that she would take care of the old lady before she could be released. When they were all ready to leave and say good-by, I told them how necessary it was to prepare for the end of our life's journey, so that Jesus could meet us and receive us to His kingdom. The woman said, "It is the very best."

Ten minutes after, I left them. There was a crowd of young men and women around me. Some wanted help to send telegrams, others wanted help with their tickets and baggage; and during the work there is a splendid opportunity for spiritual work; also for distributing tracts which I have especially for the immigrants.

Then I have a calendar with the addresses of all the Swedish churches in the United States.

When I have found out where they are going, I give them one of these and tell them to find that church, and they will find true friends.

Of course if they go to any place, they try to find such a church, and many of our young people have found



JUST ARRIVED

Christ the first month they have been over here in the country, because their hearts are more ready for the gospel than at any other time in their lives. Many have been converted in our own church.

What a blessing that we can meet them with the gospel at the very first, as they put their feet on the soil of our country, and in that way we can carry the gospel light all over our country.

There is never a better opportunity to do both foreign and home mission work than in our own city of Boston.

For Christ and my people,

MATILDA BROWN.

High Tide Immigration

All Records Broken

We are just now on the crest of the greatest wave of immigration we have ever known, and many are asking whether we shall be able to ride the flood in safety. In April, 1903, the Hamburg-American steamer *Pennsylvania* broke all previous records by bringing 2,731 steerage passengers to New York in one day. In June, the *Batavia*, of the same line, surpassed that feat with 2,854. Immigration is giving us this year between 850,000 and 900,000 new inhabitants.

Not only is the volume of immigration impressive, almost appalling, but its character is arousing grave anxiety. Instead of drawing almost all our accessions from the United Kingdom, Germany, and Scandinavia, as formerly, we are getting the bulk of them from Italy, Austria-Hungary, and Russia. The problem of assimilation is a new one, and it is not strange that it should excite apprehension.

A New Transplanting of Peoples

The American continent was colonized by small bodies of adventurers, whose numbers were not perceptibly missed by the countries from which they came. The present migration is entirely different. It is the uprooting of entire nations, and their transplanting in another hemisphere. In one case this has already been accomplished. There are more people of Irish birth and parentage now living in the United States than in Ireland. The centre of the Irish race has been transplanted from Ireland to America. Other races are now undergoing the same process. The excess of births over deaths in Southern Italy is about 138,000 a year. The immigration from that region to the United States in the fiscal year 1902 was 152,883, and the figures for 1903 will be much larger. That is to say, we are absorbing the entire increase of the population of Southern Italy, and something more. The Slovaks of Hungary are another nationality that is being transplanted bodily to the United States. Their natural increase at home is about 28,000 a year. In 1902, 36,931 of them entered this country. The annual surplus of births over deaths among the Russian Jews may amount to 60,000. In 1902, the immigration of that element reached 37,846, and there is hardly a doubt that the present persecutions will send it to a figure above the natural increase.

We take the greater part, but not yet all, of the growth, of Austrian Poland. The people of that region would naturally increase at the rate of about 54,000 a year. They gave us 32,429 immigrants in 1902. This is a stream that is rapidly swelling. The Croats and Slovenians of Austria-Hungary are in similar case. Out of an annual increase of about 42,000 they sent us 30,223 last year.

Grouped by Races

It is only when the immigrants are grouped by races, disregarding political lines, that the real currents can be distinguished. By far the largest single element at present is the Italian, numbering 180,535 in 1902, — 152,915 South Italian and Sicilian, and 27,620 North Italian, — promising to reach or

exceed a quarter of a million in 1903. The Poles come next, with 69,620, and the Jews third, with 57,688. The Scandinavians rank fourth, with 55,780; and, contrary to the general impression, the Germans remain well advanced, with 51,686.

Southern Italian Immigrant — A Problem

The southern Italians constitute incomparably the greatest problem with which we have to deal. They are more illiterate than any other race we receive, — they are the only race, in fact, that sends us a body of immigrants of whom the majority are unable to read or write. Out of 135,961 southern Italians, over fourteen years old, who

landed in this country in 1902, 76,529 lacked this simple accomplishment. They are among the poorest of all our accessions, — they brought with them, on an average, about ten dollars apiece. More of them were deported as paupers, and persons likely to become public charges, than of all other nationalities combined. They are gregarious, clinging to their city colonies in spite of the efforts of their benevolent compatriots to distribute them through the country. A clear majority of them settled in the State of New York, mostly in the metropolis, and of the remainder a large majority settled in Pennsylvania and



By courtesy of Bureau of Revision.
ITALIAN WOMAN

Massachusetts. The southern Italians are radically different from the immigrants from Northern Italy. Only one in eight of the northern Italian immigrants is illiterate. They bring over twice as much money per head, and hardly any of them are deported as paupers or for any other reason.

The southern Italians are a problem, but not a hopeless one. The Society for the Protection of Italian Immigrants is trying to scatter them over the land, and succeeding to some extent. For some years they have been gradually replacing negroes on the plantations of Louisiana, and they have finally given that State a white instead of a colored majority. They do much of the hard, unskilled labor that first the native Americans and then the Irish outgrew, and they are advancing like their predecessors. Their children absorb Americanism in school, and it is hardly likely that any of the defects we notice in the newcomers will survive the second generation. The Italian immigration for the year amounts to something like 253,000, the highest mark ever reached by any nationality in our history.

Question of Assimilation

How do the new floods of immigration affect our national safety? It is to be observed that the body into which the immigration is absorbed is vaster now than ever before, and its assimilating power correspondingly greater. In 1854, with 427,837 arrivals, the year's accession constituted over one and one-half per cent. of the population of the country. The arrivals of 1903 cannot much exceed one per cent. of our present population.

That assimilation is keeping ahead of immigration is made evident by several facts. Some German critics call us a heterogeneous collection of nationalities; yet the last census showed that there were fewer people in the United States who could not speak English than there were in Germany who could not speak German. There were fewer people in the United States of foreign birth in 1900 than ten years before. The number of newspapers printed in foreign languages had declined, both absolutely and relatively, and the number printed in English had greatly increased. The English papers were more than sixteen times as numerous in 1900 as all the rest combined, and about twenty-eight times as numerous as those in any single foreign language.

European critics often fall into the error of counting the native children of foreign parents among our foreign population. The truth is that the second generation of immigrant stock is just as thoroughly American as the tenth generation. If the public schools had nothing else to their credit than this splendid work of assimilation, they would have infinitely overpaid their cost. But assimilation makes pretty rapid progress even in the first generation. We cannot rightly call the Italians, Russian Jews, and other races the "offshootings" of Europe. They may be ignorant when they land, but their children absorb education like sponges. Our policy of excluding the diseased, the degenerate, the incompetent, has had excellent results. There is no occasion for a panic fear that the American Republic will be washed away by the "scum of Europe."

— Condensed from *Review of Reviews*.

In the West

At Butte, Montana, Fung Jum, a native worker, has been giving Bible lessons daily. He was just ready to sail to China, but was persuaded to stay in the United States for a time. We sent for him, paying his travelling expenses, and twenty-five dollars a month while he stays with us, and give him a room in the mission. It is a heavy pull upon the Chinese, but it is done willingly and cheerfully. We believe that he is the one we need, and we are praying that his labors may be blessed.

MRS. WHITMORE.

Sacramento, Cal.

Our school is very good. We have now boys who have never attended before, and are having the gospel for the first time. They cannot get to the school early because of their work, but they are so earnest it is a pleasure to teach them.

One of them recently brought in a young-looking boy saying he was a teacher. I got around to him as quickly

as I could, and commenced with the A, B, C's. In one hour he could say the entire alphabet. He was referred to by the others several times regarding the pronunciation and meaning of Chinese characters. I pray that he may be a chosen vessel of the Lord.

MISS WILLISIE.

Fresno, Cal.

My little day-school is precious. They will all go to the public school next month. Shall get up another class, or teach them after school hours. Now I am to show their mothers, and help them to make American dress for all of the girls. While I thus help them I use the opportunity to tell them of Jesus. Little Oi King, whom I call Daisy, is seven. She has fallen in love with me and my girls, and it is sweet to hear her repeat over and over, "I love you, I love you," as I tell her of Jesus's love to her. She listens intently, and says, "I love Jesus."

MISS STEIN.

SAID a Christian worker, "The greatest self-denial I have to practise is in the matter of giving. Often and often I sit listening to appeals for one good cause or another with the tears running down my cheeks because I cannot give."

"But," said her friend, "at such times try to take this comfort to your soul — I am giving myself!"

It is a little thing to give money; it is a great thing to give one's self, and true it is, as the poet puts it, "The gift without the giver is bare."

The Little Preacher

MY little budding hyacinth
Was standing on the sill.
Outside the snow was falling fast
On dale and copse and hill.
But my sweet little hyacinth
Kept blooming all the day,
And as I lay and watched it grow
I seemed to hear it say:

"What if the sun's
Hidden from sight, —
Somewhere it's shining,
Somewhere it's bright.

"So be of good cheer:
Storms will soon cease.
Then a bright future
Will bring thee peace.

"We must be brave,
Never repine:
God hath appointed
Thy lot and mine.

"Strengthen thine heart,
Do not give way, —
This is the lesson
I teach to-day."

My little preacher hyacinth
Had preached its sermon through,
And though I found it was a dream,
I needed it, — do you?

— Selected.



American Baptist Home Mission Society

Editorial Notes

At a special meeting of the Executive Board of the Home Mission Society, March 28th, Secretary Morehouse made a detailed report of his visit to Porto Rico and Cuba. As he developed the situation and disclosed the past and present progress and the prospective enlargement of a work providentially opened to the Baptists, he carried conviction to every mind and moved every heart. A resolution adopting the recommendations of the statesmanlike and comprehensive report was unanimously passed. Forward march is the order in these islands, and the Home Mission Society will not fail to heed the divine command to go forward. Nor will our noble constituency fail to rise to this work. American Baptists like large and living enterprises. Our missionary societies are engaged in them, and in a living way.

ALREADY the Board has made appropriations for the purchase of church edifice property at Cayey, Barros and Yauco in Porto Rico, and for the building of meeting-houses at Songo and Niquero in eastern Cuba. Suitable meeting-houses are an absolute need in both islands. At Camaguey, we are happy to state, the Baptist church will have the most beautiful Protestant house of worship as yet erected in Cuba.

WHILE the story in this number is a story, it carries its lesson and is based on sound principles. There is considerable in it, also, that is far from fiction, and the illustrations preach a strong sermon. If the contrast between the Catholic church and the meeting places in which the Baptist converts are obliged to huddle does not open Christian purses for church edifices in Cuba, word appeals will not be apt to. Read, digest, and then give.

NOW for a large gathering of our people, ministers and laymen, at the anniversaries in Cleveland, May 17-24. The place is central, the program inviting, the cause commanding. Churches could not do a wiser thing than send their pastors and some brother or sister besides. If we could get the fresh impulse of these May meetings transmitted to all the churches, all our missionary enterprises would move forward mightily this year. Plan to go.

THAT was an admirable pronouncement of the Religious Education Association, at its second convention, that "the

most important institution for the development of character is the family; and that in any complete plan for character training the Bible must have a permanent and unique place. Somewhere within our trinity of educational institutions — the home, the Church and the school — the child is entitled to receive possession of these treasures of spiritual truth and inspiration that have been the strength of our fathers and that are still the real strength of our civilization." Profoundly true and vital to future progress.

Cause for Thanksgiving

THE American Baptist Home Mission Society closed its financial year with all obligations of the current year met, and a reduction of about \$6,000 on its accumulated debt of the two previous years, leaving the actual indebtedness of the Society, April 1st, about \$22,000. In view of the apprehensions entertained for two or three months previous to the close of the year, this result is cause for thanksgiving to God for the blessings received. The Society also takes occasion to thank its friends for their generous response to its appeals. For several years, indeed since the joint effort in behalf of the debts of the Missionary Union and of the Home Mission Society, we have neither publicly nor privately made special solicitation for the payment of debts, but have relied upon the interest and the liberality of our constituency to make adequate response in their customary offerings for the maintenance of the Society's work. We feel that only in a great emergency are we justified in making such extra appeals. We therefore rely upon the same spirit of the denomination for the enlargement of offerings the coming year, to provide for the current work of the Society, and a partial if not complete reduction of its indebtedness.

It is found that the operations of the Society during the last year have been the largest in its history, so that the results above indicated are all the more gratifying in view of this fact. The appropriations for general purposes were almost \$20,000 in advance of those of last year; this does not include the special appropriations or grants from the Church Edifice Fund. The increase in contributions from churches, individuals, etc., is about \$14,500; the increase in legacies, nearly \$48,000; it being apparent therefore that the latter item very largely delivered the Society from the embarrassment and peril of a greater deficit than that of last year. Grateful to God for His favour during the year just ended, with faith and courage the Society applies itself to the larger tasks of the year to come, confident that its friends will sustain it in all of its undertakings.

Why I Doubled My Subscription

WHICH INTRODUCES VICTOR



VICTOR was the cause of it. I may as well say that at once. I should not have doubled my subscription, in all human probability, but for Victor.

Victor is a young gentleman who taught me a number of valuable lessons, though utterly unaware of the fact. He is a native Cuban, his home the little city of Santiago, where there was an interesting though temporary military colony of Spaniards and

Americans some years ago — though it should be said that the Spaniards went away after the Americans had decided to remain. Victor, being a Cuban and exceptionally intelligent, was very much in favor of having the Spanish soldiers depart, and looked upon the Americans as the deliverers of his country from a foreign tyranny. He was ready, therefore, to regard favorably their way of doing things, and watched them closely, as one might study a new order of beings.

Of good birth and breeding, fine tastes, and the elegant manners that mark the high-bred Cuban, Victor saw many things in the American soldiers, as well as in some Americans who were not soldiers, that at first puzzled, then disappointed and disgusted him. In a word, he had been cherishing ideals, as young enthusiasts and revolutionists are apt to do, and now discovered that the reality was upon another and lower plane. From his first condition of believing that all Americans were as perfect as human beings could be, he came to that of suspecting that all of them were good — to leave alone. His spirits sank, and he was in a fair way to become hopeless and hence useless. He was in this mood when I first saw him.

II

WHICH EXPLAINS MY SUBSCRIPTION

This reminds me that I have put the second chapter first, so to speak, and ought to go back and get the horse and cart in right position before we drive on toward our story's destination.

My subscription was one of the unexpected things. A rainy Sunday and a stranger in the pulpit brought it about. Partly because it was rainy I went to church that day. You see when I was a boy and had to go to church — because my father said so and that was all there was to it in those days when the children had not yet come to govern domestic affairs — I once heard a visiting preacher say that he couldn't see why it was any more the preacher's duty to come out in the rain than the people's, and he wondered what they would say if the pastor stayed at home because he was afraid of a little water. Somehow that stuck in my memory and impressed me as so fair that I withdrew my long-cherished resolution that as soon as I grew up I would stop going to church, just to show that I was big enough to do as I pleased, and instead of that resolved that I would always go on rainy Sundays, whatever I did on other days. The result was that I went all the time because there certainly was no reason why I shouldn't go on bright days. But never mind that — that's not in the story.

The point is that I went on the rainy Sunday, as my habit was. And there in the pulpit sat a stranger, with a face so cheery and a form so portly and a color so rosy that it made the church seem sunny just to see him. He led in

prayer, and such a prayer as he made. He took us all up into the Heavenly Father's loving arms, and sheltered us there amid our abounding mercies and blessings. Then, when we were feeling how good the Great Father was to us, he asked for blessing upon a people who were dear to the same Heavenly Father, but had no churches like ours, no preachers of the glad tidings of salvation, no knowledge as yet of the real gospel of the Lord Jesus. He made us feel how much we had and how much they needed. It was close to the Infinite Love we were, and my heart was wonderfully moved. I was doubly sorry it was rainy, for I wanted the whole bright-day congregation to hear that prayer.

Then the pastor introduced the visitor as a missionary from Cuba, who had been freed from another engagement unexpectedly, and had accepted his invitation to come and tell us about the new work of our Home-Mission Society in eastern Cuba, which he knew all about since he was in charge of it. The only regret was the rain and the small congregation, which would have been larger had there been chance to announce the missionary the Sunday preceding. The audience was pitifully small — I felt that.

But the missionary said the Lord was responsible for the weather and we for doing our duty. He believed that a special blessing awaited them from that rainy-day service. He had a great subject and a great Master and a great faith in both.

What a talk he gave us. He took us right into the island and showed us the people, their condition socially and religiously, the way they had suffered at the hands of the priests and had grown to doubt and dislike such religion, their hunger for the gospel as he told them about it, and the need especially of suitable places in which to worship. He made us see one of the Cuban congregations, the mean little house utterly unfit for such use, the contrast between that and the churches to which the people had been accustomed, and the difficulty of doing the work that must be done in such distressing conditions. He put a glow around that work that made every one of us there warm toward it. And then he asked if in that little company there was not some money that, if used as the Master would have it used, would help build a suitable house of worship in Cuba.

III

WHICH CONTAINS CONFESSION AND AMENDMENT

Now for my confession. I had taken little interest in missions of any kind. I was one of those well-intentioned but, as I now see, uninformed church-members who think it a waste to give money to other folks when there is so much to be done in our own church and community. I argued that if the Lord wanted the foreign heathen converted he'd attend to it, and as for American heathen, if they weren't interested enough to have churches for themselves, they had no claim on me. It was pure selfishness, for I gave to my own church support a stingy bit compared to my ability;



but I had blinded myself, and thought I was quite generous, with my dollar a Sunday.

But this missionary preacher, as he told what the missionaries joyously did for the cause, and what the people were willing to endure for their new religion, somehow clutched my heartstrings, and suddenly a light flashed across my eyes. I forgot exactly where I was, and when he plumped that question about a meeting-house straight at us, without stopping to think about the time and place and people, I spoke up and said:

"Put me down for \$200, if that'll help."

"Help," said the preacher, "I guess it will. Thank God for your prompt response, brother! I knew good was coming out of this rainy Sunday. Does any one else want to take a share in this meeting-house?"

I was fairly startled when I realized what I had done, but I was not a man to back down on my word, no matter if the neighbors did wonder what had happened to me. As for my wife, who had always been the missionary worker for both of us, I did not dare look at her, but I felt the pressure of a hand and suspected how she felt.

The pastor added a word, and I will only say that the rainy Sunday subscriptions did not stop until we had \$400 stock in a Cuban church, half of it mine. I felt as proud as though I had found a gold-mine. Missions had a new meaning to me from that hour, for now I had a personal interest, and I wanted to know more about my investment.

IV

WHICH INTRODUCES MYSELF

Who am I? Just an average layman of the Baptist church in Plympton. For a strictly honest confession, per-

haps a little below the average. I am a fairly prosperous merchant, blessed with good health, a good wife—and I might make it stronger and not do her justice—and a good pastor. I used to think myself a far better man than I do now. I was well satisfied with myself, was counted among "our highly esteemed townsmen" by the local paper, was a member of the school board and one of the "village fathers," and had served as delegate to the State Convention. But since that rainy Sunday I have been much more humble, and I am glad to say more generous. Yet that is not the word. I am trying to act like an honest steward.

That was what led me to take a vacation, for the first time in many years. At tea one evening I said to Mrs. Prettyman, "Can you be ready to sail for Cuba next Saturday?"

My wife is a remarkable woman. Instead of gasping and looking amazed and asking a lot of questions, she said, as calmly as if I had proposed going out to see some of the neighbors, "Yes, Timothy, if you say the word."

"Say it I do," I replied. "I have engaged the state room and bought the tickets, and we're going to see the site for that church of ours, Martha. I'm a little doubtful whether Brother Moseley has made the right selection, and I want to be sure before I pay the balance of my subscription."

When I told the pastor why I was going, he laughed and said he believed the real reason was that I wanted to select the shingles for the roof and have them stained instead of painted. The parson has a saving sense of humour.

V

WHICH DESCRIBES AN ACQUAINTANCE

If I were writing a book, I should describe the ocean voyage and the fine meals we did not eat, and the wonder of passing from winter to summer, from woollen to linen. Not being a writer, I will only say that we arrived in Santiago safely, and had a royal welcome from our cheery missionary preacher. It was worth going down there to see how much the people think of him, and what a father he is to them all. I was delighted with everything—that is, forgetting the island insects.

My first real Cuban acquaintance was Victor. He found me trying to make a Spaniard understand English, and helped us both, since he understood both languages. Then we struck up an acquaintance, and little by little I learned his story and his disappointment, and came to like him greatly. I tried to give him a different idea of Americans,



CONTRAST BETWEEN OUR MEETING PLACES AND THE CATHOLIC — WE MUST BUILD

and showed him how they were of all sorts, like other people. I asked him to go with me to one of the meetings and let me introduce him to the missionary, but he was shy and declined.

Imagine my surprise and joy then, when, at the anniversary of the young people's society in the church, I saw him present, and apparently deeply interested. I watched his fine, expressive face, and saw a soul struggling into the light. Before the meeting was over his eyes fairly shone, and he had an expression such as only new converts wear.

When I saw him next he told me simply that he was a Christian, and was studying the way of Jesus. I never heard any one talk so naturally and beautifully about religion, as though it was his very life, business and all. Then I heard the letter which he sent to the church, asking for membership. I confess again, that when I joined the church as a young fellow I couldn't have written any such

have known I will believe in no one. Closely he watched me. After a time he made my acquaintance. And now he wanted to do only justice in saying that it was what he saw in me that led him to accept his friend's invitation to a gospel meeting, though he had refused to accept mine.



FIRST BAPTIST CHURCH, SANTIAGO, CUBA

This is our best church as yet. At Camaguey, in Puerto Principe, Province one is building 'of greater architectural attractiveness

This is the kind of chapel in which our lay friend was part owner—Mr. Moseley is in view



To show his gratitude, he would offer his earnings for the next year, above his bare board; as for clothes he had enough.

That was too much for me. My heart was full. Surely God had been forgiving and good to me. How much happiness I had missed and how many opportunities let go by through my blind selfishness and carelessness and unfaithfulness. I was too thankful and happy for words, to think one soul had been made better through my poor life. But I told them I had done very little, and wanted to double my subscription then and there for their neighbor church, which I looked upon as partly mine; and if more

letter, or told any such experience. Victor was a revelation to me. I felt small beside him; but his joy in his new life kindled a glow in my heart like that of my own conversion.

VI

WHICH CONCLUDES THE CONFESSION

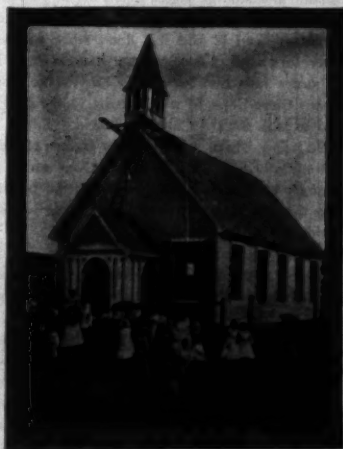
But how did I come to double my subscription?

On a Sunday the missionary was telling the people about his visit to the United States and how gladly the Christians there heard about the work in Cuba and gave to carry it on. Then he told about his rainy Sunday, and his friend who subscribed \$200; and said perhaps they could guess who the friend was. Whereupon they all looked at me significantly.

He asked the church to make an offering for the church building fund, and if you could see how readily they responded! They had little to give, but gave what they had, and did it with such a spirit that I felt ashamed of my past and even of my present, though it was an improvement.

Then young Victor rose and asked if he might say a word. He desired to acknowledge that when he first met their benefactor—I knew I didn't deserve the word, but it sounded so fine from his lips—he was on the point of utter scepticism about religion and Americans. He said to himself, I will try this one, and if he is like the others I

It was worth the trip to Cuba to see the bright faces at Cristo, where our chapel has just been dedicated



was needed to dedicate free of debt. Brother Moseley was to let me know.

What delight it was to go out to "my chapel," and feel that I had a solid investment. Eastern Cuba seemed next door to paradise. Not because of its tropical beauty, but because there I learned the genuine joy of stewardship and the blessedness of giving; there I met the kind of con-

verts who are going to make of Cuba some day a noble Christian example to her big neighbor.

That was how I came to double my subscription. Nor did my interest stop with Cuba, it only began there. I discovered that I had needy brothers on other continents, and when the foreign mission offering came in our church, though the Sunday wasn't rainy, I spoke in meeting again, simply confessing that I had not known about the great mission work as I ought to have done in past years, and wanted to give \$200 for the work overseas. If I should take a notion to inspect China, I might double that subscription also.

WHAT DOES IT ALL MATTER? Everything to me; and I think not less to you, everybody bearing the Christian name. Who helps to build a church in Cuba or in China helps answer the Lord's prayer, "Thy kingdom come."

In view of the glory of the work and greatness of the need, if only I could inspire all of you, my brethren and sisters in the churches, to join with me, and double our subscriptions!

Conditions in Camaguey

BY REV. DAVID A. WILSON



PROGRESS along different lines is being made in this field. Four new stations have been opened within a few weeks, making in all eight regular preaching places in our province. At all the new stations the people have attended in large numbers, and many have expressed themselves as believing the doctrine we preach. But the force of workers is altogether too small. At most of these places only a week-night meeting can be held. On Sunday night, when the largest attendance could be secured, there is no one to preach the Word. The greatest need is and has been more workers. "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest." May some young man who reads these lines, in whose heart is the love of Christ, be led to look toward Cuba as a field. Surely this is a needy field, and where can one be found of larger promise? There is urgent need for at least one more American missionary in this province. He ought to be here now learning the language and preparing for active service, for the fields are white already to the harvest.

Work on the new church building in this city is progressing very satisfactorily, and we hope the house will be completed and ready for occupancy by the latter part of May. The building is attracting a great deal of attention, not only in the city, but throughout the province; it is everywhere known and spoken of. When finished it will be the handsomest and most convenient Protestant church structure at present in the island. It will seat from 450 to 500 people, and will be well adapted to our purposes. The building stands on a corner of the best residence street, only one block from the central park. This is the first really modern structure, and will be an ornament to the old city. The people here show great interest in its completion, and we hope it may give a new impulse to the work.

The appropriation made for the erection of this beautiful house of worship will not be sufficient to cover the cost of

all the necessary appurtenances. It is probable that some friend of Cuba would be glad to send the Home Mission Society a few hundred dollars for these needful things. Such an organ as we need for this house would probably cost \$200 laid down here. It should be in place before the dedication. Will not some reader send the amount, and relieve us of this much? Some one else could furnish the bell. How delightful the sound of one of your beautiful silver-tongued bells would be on every Lord's day morning, as it pealed forth amid the clanging and jangling of the scores of old cracked-voiced bells which fill the nine or ten Catholic temples of this city! If you can give a smaller amount, let me know, and I will be glad to suggest to what particular object it could be devoted with advantage. Reader, would you not like to have a part in finishing up the first Protestant church-building in this, one of the oldest cities in all the western world?

We hope the house will be ready to dedicate the latter part of May, and the readers of ECHOES are cordially invited to visit Cuba and be present on the occasion.

Camaguey, Cuba.

The New Headquarters

REPEAT it a few times — 312 Fourth Avenue, corner Twenty-third Street. By the time the May ECHOES is read, that will be the headquarters of the Home Mission Society. The Metropolitan Life Building, with its white front and stately architecture, is one of the most conspicuous objects on Madison Square. It covers almost the entire block bounded by Madison Square, Twenty-third, Fourth Avenue, and Twenty-fourth Street. These Rooms will be the most satisfactory yet occupied by the Society, as well as the most centrally and conveniently located. Many lines of travel converge at Madison Square. It will be easy for our friends to find us, and they will always be welcome.

When the Society moved from Temple Court, nine years ago, up-town movements made the change desirable. This time removal became imperative, on the expiration of the lease. It will bring a general improvement in working conditions. The elevator entrances at the corner of Twenty-third Street and Fourth Avenue lead directly to the Rooms, which have clear outlook eastward. Remember the location, Metropolitan Life Building, Fourth Avenue and Twenty-third Street; while for correspondence purposes, the American Baptist Home Mission Society, 312 Fourth Avenue, New York, will be sufficient.

Commencement at Shaw

THE Medical and Law Departments of Shaw University, Raleigh, N. C., held their commencement Thursday, April 14. The address was by Dr. Cortland Myers, of Brooklyn. The Medical School graduated twenty-one new colored doctors, the School of Pharmacy sent out seven men. In the ten years of Dr. Meserve's highly efficient presidency 172 have been graduated from the Shaw professional schools, and have taken rank in all sections of the South among the successful leaders of their race.

OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT.

After the Winter

"NEVER a blizzard that cometh to stay,
Chasing the stars from the bright skies away:
After the winter the bloom o' the May,
And the rosiest top o' the mornin'!"

"Sorrow's a shadow, and swiftly it goes—
Even as a river that oceanward flows:
Over the ruin the red of the rose,
And love, and the light o' the mornin'!"

F. L. S.



"HE topic of the month,
"From Across the Atlan-
tic," brings vividly to
mind the sights we saw

on the occasion of visits to Castle Garden, New York, the former, and Ellis Island the present landing-place of the immigrants.

So many thousands of Swedes and Norwegians, of Germans and Italians, as poured out of the transports through the long entrance ways, passing the scrutiny of physicians and detectives, and moving on to take their turns at the desk, for the purpose of registering their names and to have certain blanks filled in.

We shall never forget the Norwegian mothers with their rosy-cheeked children, playing as contentedly on the bare floors at Castle Garden as in the snowy fields of their cold mountain homes.

The women made pretty pictures with their clean handkerchiefs folded cornerwise on their heads, and in their long sacks, lined with sheepskin (worn also by the children), seemed prepared for winter weather such as America can offer them.

Never baby, in daintiest dress, looked happier than

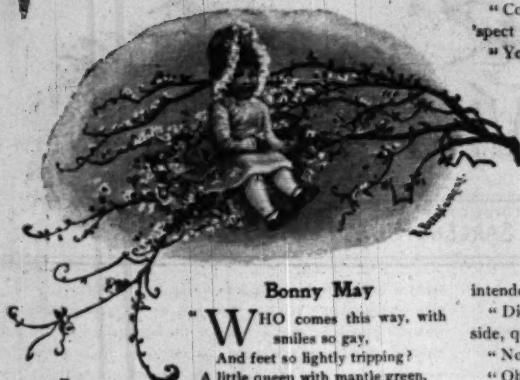
many a little one in the pack, which served for its cradle, upon the mother's back. And just as acceptable to their wearers would be the articles of the wardrobes in the big bundles of clothing sometimes balanced on the heads of the women, as are ever the delicately scented garments in my ladies' chests on the fashionable city avenues.

Nor shall we forget the gaily dressed Italian women, — the women of the rainbow skirts and gaudy aprons, — wearing upon their heads scarfs and richly wrought handkerchiefs in blue, green, purple, scarlet, and white. Such a motley crowd of old and young, fathers and mothers, come to join their children in America; strong young men and women, all hopeful for the new life before them.

Never did we so long to be able to speak to them in their native languages. Profoundly grateful were we that missionaries of every denomination were there to give their advice and help, and to put Bibles and Testaments into their hands, to shine as lights along their untried ways. It is no small part of our Home Mission work to do this foreign mission work right here upon our own shores.

Missionary Alphabet

- A**lways attend the meetings.
- B**e prompt.
- C**ollect money and pledges often.
- D**o all things heartily as unto the Lord.
- E**very one can do something —
For Jesus' sake.
- G**ive systematically.
- H**ow much owest thou my Lord?
- I**nvoke your neighbors.
- J**oin faith and works.
- K**nowledge insures interest.
- L**earn about the work, and you will love the work.
- M**ake preparations for the meetings.
- N**ever be discouraged.
- O**mission, not mission, is written against too many of our names.
- P**ray, pay, and persevere.
- Q**uiet, persistent, prayerful work needed.
- R**ead the missionary magazines.
- S**tudy the needs and the fields.
- T**alk about the work.
- U**se influence, time, means, whatever God has given you.
- V**ow and pay unto the Lord your vows.
- W**hatsoever he saith unto you, do it.
- X**pect great things from God.
- Y**ou have each an individual responsibility.
- Z**eal, enthusiasm, love, will insure success.



Bonny May

WHO comes this way, with
smiles so gay,
And feet so lightly tripping?
A little queen with mantle green,

From dainty shoulders slipping,
In pink and white the blossoms bright
Run swiftly out to meet her,
The brooks rejoice to hear her voice,
And robins sing the sweeter.

"She came last year, the pretty dear,
All frolic, fun, and dimples,
She kissed the buds, untied their hoods,
And coaxed apart their crimples;
The honey-bee flew quick to see,
The white-winged moth came after;
Oh, bonny May, in work or play,
She sets the world to laughter."

—Primary Education.

MANY years ago some very sweet poems, "Little Boy Blue" and "Bye and Bye," appeared in the ECHOES from the pen of the writer of the story which we this month give to our little folks. We are very glad to welcome this contributor to our columns. If our little folks will look in the old ECHOES files of November, 1887, and September, 1888, they will find the poems mentioned.

One Little Life

BY NELLIE WOODBURY STONE

WHAT did you say your name is, little man?"

It was the little man's first day at school, and he was proudly escorting his teacher back for the afternoon's session.

"Dr. Alfred Vernon Dodge," was the prompt reply.

"What!"

The teacher was a stranger in the town, and her voice expressed her amazement at the unexpected reply.

"Oh, I forgot. Mamma said you wouldn't understand, and I mustn't say the doctor. The rest is all right."

"Alfred Vernon Dodge?"

"Yes. It's like papa's name, only they put on the Alfred, so as to know which doctor to call for when I'm grown up."

"I see," said his teacher. "So you expect to be a doctor, do you?"

"Course. All my ancestors were, and I s'pose they'll spect me to be, too."

"Your ancestors?" asked the teacher, in a puzzled voice.

She did not quite understand all the remarks of her little escort, but she found them intensely interesting.

"Why, yes. My papa, and grandpa, and great-grandpa were all doctors; and mamma's papa was going to be, but after all he thought he'd rather be a chemist. It's a great 'sponsibility," he added, soberly.

"Yes," responded the lady, "that is so. My papa was a doctor, too, and my little brother intended to be one if he grew up."

"Didn't he?" asked the sympathetic little voice at her side, quick to catch a sad tone in her words.

"No, he died last spring."

"Oh, I'm so sorry. Can't I be your little brother while you are here?"

"You darling! Yes, you may."

The teacher had not intended to be so confidential, but her heart ached yet at the loss of the well-beloved younger brother, and something in the quaint remarks of the little lad reminded her of him so forcibly, that she spoke almost unawares. They walked on for a few moments in silence, both busy with their thoughts.

Finally the teacher said, "But why do you put doctor before your name now?"

"Oh, I liked it when I was a little fellow so well, and teased folks to call me that so much, that everybody did at last. I got so used to it that I say it before I think."

"I suppose I must call you Alfred in school, though," said the teacher.

"Yes'm, so mamma said. It won't seem natural, and if I don't notice at first, you must 'scuse me; I'll get used to it after awhile, and then I won't bother."

"I don't think you'll 'bother' anyway, and I'll try to remember what is the reason if you don't answer at first. Good-by, Alfred," she said, with a mischievous smile, for they had now reached the school yard.

"Good-by, teacher," he called gleefully, and ran to join his mates.

As he had explained, his immediate ancestors were all doctors; and his father, the present Dr. Vernon Dodge, was well and favorably known, not only in his native place, but throughout the county, and even further; for certain articles of his in the medical journals had recently attracted considerable attention from the fraternity far and near.

From the moment that he could talk almost, little Alfred had insisted on being called by the title he had given his teacher. "Docker A'f'ed Vernon Dodge," he used to say, in reply to a request for his name, and it was given in such a cute way, with a little lisp that could not quite pronounce it right, that friends of the family always asked for it when they called. He was certainly a very precocious child, and his interest in all things that pertained to his father's profession showed itself at an incredibly early age.

His first patient was a beautiful Angora kitten that he found one day with a broken leg, in the field near his home.

He took her to the house, and begged his father to attend to her. "Make her leg go right, papa. I'll take care of her, if you will." Thinking it would be a good object-lesson, his father administered ether, and set the leg, explaining the process in as simple language as possible, and he had a very attentive pupil. True to his promise, little Alfred had cared for the kitten daily, rocking her to sleep, and feeding her with unfailing regularity.

"What is her name?" asked his aunt one day, as he sat in his little rocker, with the kitten in his lap, and a smile on his face. "You look as happy as if you had found a gold-mine."

His answer was to clap his hands softly, as he said with a rippling laugh: "Auntie, you've told it yourself. I couldn't think what to call her, but her name shall be 'Goldie,' for she is a gold-mine of happiness for me." And a very grateful little friend did Goldie prove herself to be, following her benefactor about like a dog, until the two were almost inseparable.

His next patient was the big St. Bernard, Bruno. The dog came home limping one day, and with a badly scratched eye, having evidently been among the thorns. Papa's aid was again sought, and the embryo physician took two more lessons in the "noble art of healing," and the dog was his constant care until the wounds were healed, and after that Goldie had a strong rival in devotion, as Bruno was more faithful than ever in looking after his little playmate.

When Alfred went to school, the name he so highly prized was caught from the little friend, who had previously known him, and "Doctor Fred," or the simple prefix alone, was all he was called by his schoolmates. A bright, merry little fellow he was, as full of fun as a nut is of meat, but withal so tender-hearted and kind that he was soon a universal favorite. His thoughtfulness showed itself in a special way when the cool weather came on. Sitting near by, was a little girl, evidently from the poorest class, as her thin clothing testified. One day he remained after school, and spoke to his teacher about her.

"Can't you find out where Mina lives?" he asked. "I'm afraid she doesn't have enough to eat, she looks so thin and sad. She was crying yesterday, and I asked her if she were sick. She said, 'No, but her papa was.' I was going to ask if he had a doctor, but the bell rang just then, and she ran off. I know papa would go to see the sick man if I asked him."

The teacher looked down into the earnest eyes raised to her own, and her heart smote her that a mere child should have noticed the evident need that she herself had so carelessly passed by. "I'll find out to-morrow, if possible," doctor," she added, after an instant's hesitation.

"Thank you," he replied, gravely, though the gleam in his eye showed that he appreciated his teacher's use of the title, which she was careful to avoid in school hours, and had never spoken before.

Skillful questioning soon showed the family to be a worthy one, but in dire need of the common necessities of life, which generous hands only too willingly supplied, and before the term closed Doctor Fred had the satisfaction of seeing a little color in Mina's pale cheeks, and of knowing

that but for his thoughtfulness her father might have died for want of proper care and nourishment.

Nothing of special interest occurred during the winter, but in the spring there came another chance to show his mettle. One day a frightened horse ran down the street past the schoolhouse. The children were just filing out, and one little girl, who was on the sidewalk nearest the team, was so overcome with fear that she fainted away. The other girls clustered about her, but one with more clearness of thought screamed as the boys came in sight:

"Oh, Doctor Fred, come here quick! What's the matter with Susie?"

He ran across the yard, and said, as he saw the little form in the heap on the ground: "I guess she's fainted. Stand back and give her air. Some one get some water, and help me lay her out on the ground. Call teacher." As he gave these orders in a quick, clear voice, different ones sprang to do his bidding, for he was a born leader, and although one of the youngest children there, the others felt the confidence his tone implied. He had once seen a woman faint in his father's office, and had watched to see what was done, treasuring up the knowledge for future use. His surmise was correct, and by the time Miss Brown arrived, Susie had opened her eyes in surprise at the scene.

"She ought not to go back into school," said the embryo physician. "Please may I go home with her? I'll come right back." Permission was readily given, and the happy little fellow took Susie home, and carefully explained to the frightened mother what had happened.

"I think she'll be all right now, for she only fainted because the horse scared her so. Don't worry," he added, with his brightest smile, and lifting his cap in parting, hurried back to his lessons. This incident added greatly to his prestige, and it was a wonder that he was not spoiled, but he scarcely seemed to realize that he received more than the usual amount of petting, and his disposition remained unchanged by praise.

The week after school closed, another event occurred that might have had even more serious consequences had not the dark-eyed little "doctor" been present to prevent it. A little friend had received a tool-chest for a birthday present, and was showing its contents to an admiring group of his companions one morning.

"Just see this hatchet!" he exclaimed. "Isn't it a beauty?"

"Look out you don't cut down any cherry-trees," laughed one in reply.

"Oh, I promised papa not to use it unless he was with me, until I have learned how to handle it carefully," explained the proud owner.

"Be careful you don't drop it on those bare feet. It might be too sharp," said another, in fun.

But his warning came too late. How it happened no one could tell, but the hatchet did drop, and one sharp point went into the flesh deep enough to cut an artery. As the blood spurted up, the boy started to run to the house, but a hand grasped him and held him back.

(To be continued)

The American Baptist Home Mission Society

Receipts from New England for March, 1904

Maine	.....	\$1,329.38	Massachusetts	.....	\$18,837.09
New Hampshire	.....	614.53	Rhode Island	.....	1,148.53
Vermont	.....	1,410.67	Connecticut	.....	1,741.72
				Total	\$25,078.92

Contributions from individuals, churches, etc., in New England for the American Baptist Home Mission Society should be sent to Rev. P. T. Hazlewood, D. D., District Secretary, Tremont Temple, Boston, Mass.

The Woman's American Baptist Home Mission Society

For the General Work

Receipts for March, 1904

MAINE. \$1,051.28. Harrington, J. C. E., \$2.80; Swans Island, Church, \$2.00; Yarmouth, \$27.00; Mechanics Falls, Pleasant St., \$5.00; So. Paris, \$9.63; Addison Point, \$6.11; Waterville, \$5.00; China, \$6.19; Saco, Church, \$10.26; Brooklyn, \$5.00; Yarmouthville, Band, \$3.00; West Levant, Mrs. W. H. Rice, \$1.00; Eastport, Washington St., \$1.75; Kennebunk Village, \$14.00; Belfast, \$17.00; Lamoine, Juniors, \$3.00; So. Berwick, \$15.00; Skowhegan, Bethany, \$4.00; Newry, \$2.00; So. Berwick, Miss Louise H. Coburn, \$50.00; Carr, \$4.00; Kennebunkport Village, \$8.00; Buckfield, M. A. W., \$2.50; Lee, \$7.50; Waterville, J. C. E., \$5.00; Tenants Harbor, \$1.00; Jay, \$4.00; Damariscotta, Little Gleamer, Bar, \$17.25; Buckfield, \$5.50; Vassalboro, J. C. E., \$2.00; Augusta, \$15.00; Manset, \$2.25; Biddeford, \$8.00; Franklin, \$6.00; Lamoine, Y. L. Circle, \$10.00; Sedgewick, \$10.20; Damariscotta, \$19.55; Waterville, \$25.86; Paris, \$6.50; Mt. Church, \$3.00; West Ellsworth, Mrs. Jennie Avery, \$2.00; Hodgdon, \$8.13; Springvale, \$10.00; East Sumner, \$4.00; No. Livermore, \$4.50; East Corinth, \$3.36; Caribou, Y. L. Circle, \$17.50; Washington and Somerville, \$2.00; No. Haven, \$6.63; Monson, \$0.00; Rockland, \$1.57; Hallowell, Mt. Church, \$5.75; Livermore Falls, \$27.00; Milltown, \$6.47; Nobleboro, 1st, \$4.00; Nobleboro, 2nd, \$8.10; Farmington, \$8.00; North Berwick, \$17.00; Portland, 1st, Primary \$8.10; \$5.00; Skowhegan, Bethany, \$46.16; Westbrook, \$17.50; Lincoln Plant, Mrs. C. Russell, \$0.50; Millinocket, Church, \$5.40; Friendship, \$3.00; Bangor, 2nd, \$45.15; Mount Vernon, \$4.00; Warren, \$12.50; Warren, S. C. Class of Miss Hursey, \$2.50; Norridgewock, \$7.78; Bar Harbor, \$3.00; Lewis, \$2.00; So. Berwick, \$2.00; Fairfield, \$20.29; Skowhegan, Houlton, S. C., \$4.00; Houlton, Y. P. S. C. E., \$7.20; Houlton, \$20.78; No. Paris, \$3.00; No. Kennebunk, \$6.00; Sanford, \$6.00; Portland, Free St. F. L., \$3.00; Thomaston, \$30.04; Kenduskeag, \$2.50; Pertham, \$5.00; Fairfield, \$20.29; Skowhegan, 1st, \$18.00; Topsham, Church, \$3.50; Cambridge, \$1.00; Rumford Falls, \$11.50; Owls Head and Ashpoint, S. C., \$2.50; Auburn, \$32.30; Portland, Free St. Willing Workers, \$10.00; Portland, Free St., \$15.00; Pembroke, \$4.40; Portland, Band, \$4.43; Old Town, \$4.50; Buxton, Church, \$4.40; Portland, Central Sq., \$9.00; Amity, \$1.65; Turner, Church, \$1.00; Dexter, \$3.77; Camden, Chestnut St., \$12.18; Freeport, \$2.25; Hallowell, \$14.00; Bryant's Pond, \$1.18; Biddeford, 1st, \$6.00; Waterville, 1st, F. L., \$2.34.

NEW HAMPSHIRE, \$774.90. New Boston, \$26.90; Hopkinton, 1st, \$15.00; Exeter, 1st, \$40.00; Milford, \$24.85; Franklin Falls, 1st, \$12.85; Campton Village, Busy Bee Band, \$2.29; New London, \$15.25; Manchester, 1st, \$44.50; Brentwood, \$7.00; Concord, 1st, \$68.63; Manchester, Adelaide I. Hawley, \$2.00; Salem Depot, \$3.00; Antrim, 1st, Church, \$9.50; Warner, \$4.50; Goffstown, \$12.50; Newton Junction, \$5.00; Sanbornton, 2d, Children, \$2.35; Sanbornton, 2d, \$15.26; East Washington, \$9.00; Campton Village, \$7.00; Plainsboro, \$18.00; Stratham, \$3.50; Manchester, People's, \$12.00; Newton, 1st, \$18.00; Manchester, People's, \$12.34; West Swaney, \$6.00; Laconia, 1st, \$20.00; Dunston, Church, \$5.00; Berlin, Church, \$3.15; Deerfield, \$3.00; Hanover, 1st, \$7.50; Amoskeag, \$16.58; Troy, \$2.95; Rumney, \$18.00; Hinsdale, 1st (P. J., \$0.20), \$4.95; Penacook, 1st, \$14.52; Meredith, Mrs. P. B. Pease, \$7.00; Lebanon, 1st, \$14.00; New London, Miss Alice O. Dow, \$5.00; Hudson Centre, 1st, Mission Workers, \$31.50; Hudson Centre, 1st, Lamplighters, \$5.00; Fitzwilliam, 1st, \$2.00; Fitzwilliam, Juniors, \$2.25; Plainfield, \$7.00; Lakeport, \$5.00; Keen, \$26.50; Nashua, Church, \$5.00; Manchester, Merrimack St. Juniors, \$5.00; Dover, Central Avenue, \$17.00; Somersworth, \$12.60; Lebanon, Intermediates and Juniors, \$5.65; Lebanon, Beacon Lights, \$2.23; Chesham, \$7.00; West Derry, \$11.50; Claremont, 1st, \$12.00; Bradford, \$12.32; Bradford, Juniors, \$1.50; No. Londonderry, Juniors, S. C. Class, \$0.28; No. Londonderry, Y. P. S. C. E. and Circle, \$1.21; No. Londonderry, \$1.46; Amherst, \$6.00; Peterboro, \$1.00; Nashua, Crown Hill, \$3.62; Northwood, \$2.50; Manchester, Merrimack St., \$37.00.

VERMONT, \$632.85. Addison, \$4.50; Manchester, Centre, \$10.00; Poultney, 1st, \$8.00; Fair Haven, Mrs. Harris, A. Merrick, \$5.00; West Haven, Florence Douglas, \$2.00; Montgomery Centre, Mrs. Mary J. Wright, \$1.00; No. Springfield, \$12.00; West Wardboro, Mrs. J. P. Ryder, \$1.25; West Brattleboro, Church, \$13.28; Castleton, \$2.00; Johnson, \$12.00; Fair Haven, \$15.00; Jay, \$3.28; East Swanton, Church, \$5.00; Bellows Falls, \$12.40; Pittsford, \$2.50; Middletown Springs, \$10.00; Essex, \$5.50; Brandon, F. L., \$2.98; Brandon, \$6.80; No. Troy, \$6.15; Grafton, \$5.50; Ludlow, \$13.58; Ludlow, Mrs. J. A. Bennett, \$3.00; No. Bennington, \$15.00; Newport, \$11.00;

Newport, Primary S. C., \$3.00; Down, S. C., \$5.00; Vergennes, \$5.00; Vergennes, S. C., \$1.01; St. Johnsbury, \$10.51; Georgia Plain, \$4.41; Georgia Plain, Young Woman's Society, \$4.00; Georgia Plain, S. C., \$4.41; Jericho, 1st, \$4.00; Bristol, Treasurers, \$12.50; Ira, \$5.00; Bennington, A. Friend, \$2.00; Vergennes, F. L., \$1.35; Barre, 1st, \$8.40; Bishford, Church, \$10.00; East Hubbardston, \$4.00; Middlebury, \$7.00; Chester, \$30.32; Chester, Primary S. C., \$2.10; Chester, Junior C. E., \$1.50; Fairfax, \$11.00; West Cornwall, \$4.00; Putney, \$4.00; No. Springfield, \$8.17; Rutland, Clergy Conference, Circle, \$10.00; Townshend, \$2.25; Bennington, \$40.50; Montpelier, \$23.00; Derby Centre, \$4.50; Saxton's River, \$22.25; Whiting, \$3.50; Bennington, Junior Soc., \$1.50; Halifax, \$5.00; Halifax, Primary S. C., \$1.00; So. Londonderry, Mrs. Mary C. White, \$7.50; So. Londonderry, \$6.15; So. Londonderry, Juniors, \$1.25; Burlington, \$52.87; Brattleboro, 1st, \$28.02; Windsor, \$1.78; Hinesburg, \$10.82.

MASSACHUSETTS, \$8,918.62. Boston, Clarendon St. Mrs. H. A. Hibbard, \$15.00; Newton Centre, \$202.24; Orange, 1st, \$2.02; Marblehead, 1st, \$10.00; Wenham, Earnest Workers, \$2.00; Somerville, Perkins St., \$44.00; Revere, Mrs. Mary Lacey, \$1.00; East Dedham, \$15.00; East Longmeadow, \$7.00; Holyoke, 2d, \$49.78; Springfield, Carver St. Primary S. C., \$3.33; Springfield, 1st, \$135.00; Springfield, Highland, \$60.81; Westfield, \$17.00; Williamansett, \$4.70; East Somerville, Y. P. S. C. E., \$7.00; Cambridge, \$1.00; West Northboro, \$13.75; Westfield, Carver St., \$23.25; West Northboro, \$7.61; Lowell, Branch St., \$15.11; Brockton, North, \$11.44; Boston, Ruggles St., \$52.10; Somerville, Winter Hill, \$36.49; Langboro, 1st, \$2.00; Rockland, F. L., \$7.00; Stoneham, 1st, \$20.00; Salem, \$8.00; Billerica, \$9.70; Cambridge, 1st, Judson Soc., \$63.00; Foxboro, \$7.91; Waltham, 1st, \$7.00; Nantucket, \$10.00; Rowe, \$3.38; So. Framingham, \$13.00; Boston, Stoughton St., Workers-together Soc., \$58.64; Leominster, 1st, \$20.50; Billerica, \$9.70; Haverhill, \$12.00; North Attleboro, \$13.75; Westfield, Carver St., \$23.25; West Northboro, \$7.61; Lowell, Branch St., \$15.11; Brockton, North, \$11.44; Boston, Ruggles St., \$52.10; Somerville, Winter Hill, \$36.49; Langboro, 1st, \$2.00; Rockland, F. L., \$7.00; Stoneham, 1st, \$20.00; Salem, \$8.00; Billerica, \$9.70; Cambridge, 1st, Judson Soc., \$63.00; Foxboro, \$7.91; Waltham, 1st, \$7.00; Nantucket, \$10.00; Rowe, \$3.38; So. Framingham, \$13.00; Boston, Stoughton St., Workers-together Soc., \$58.64; Leominster, 1st, \$20.50; Billerica, \$9.70; Haverhill, \$12.00; North Attleboro, \$13.75; Westfield, Carver St., \$23.25; West Northboro, \$7.61; Lowell, Branch St., \$15.11; Brockton, North, \$11.44; Boston, Ruggles St., \$52.10; Somerville, Winter Hill, \$36.49; Langboro, 1st, \$2.00; Rockland, F. 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[illegible]

Friend, \$35.00; Mystic, Union, Primary, Class, \$1.00;
Groton Heights, B. Y. P. U. \$3.00; Rissenshead, \$4.00; New
London, 1st, F. L., \$30.00; Meriden, Main St., F. L., \$15.00;
Montville, Union, \$25.50; Montville, Union, F. L., \$2.75;
New Britain, \$10.00; New Britain, \$10.00; New Haven, Calvary, \$67.75;
Waterford, 2d (Quaker Hill), \$10.00; Waterford, \$10.00;
Norwalk, 1st, \$24.00; Norwalk, 1st, B. Y. P. U., \$1.10;
Ansonia, 1st, \$24.35; Moosup, \$2.72; Danielson, F. L., \$15.00;
Waterbury, Asylum Ave., Y. P. S. E., \$10.00; Southington, 2d,
\$36.00; Southington, \$10.00; Southington, 1st, \$10.00;
Putnam, F. L., \$10.00; N. Lyme, \$8.50; Norwich, 2d, \$10.50;
Chester, Y. P. S. C. E., \$4.00; Plainfield, Union, F. L., \$2.00;
S. Windsor, \$9.00; Norwich, Central, Benevolent Union,
\$17.00; S. Windsor, Central, Benevolent Union, \$17.00;
Stamford, 1st, Young Ladies \$50.00; Stamford 1st, J. B. Y. P. U.,
\$1.00; Middletown, \$40.65; Easton, \$65.52; Torrington, Calvary,
\$35.50; Bristol, F. L. Circle, \$8.52; Clinton, \$15.00;
Clinton, \$15.00; Clinton, Y. P. S. C. E., \$10.00;
\$50.00; Wallingford, Y. P. S. C. E., \$6.40; Hartford, 1st,
\$48.55; So. Norwalk, Ladies Ass'n, \$97.00; Southington, 2d,
J. C. E., \$3.50; Bridgeport, Messiah, \$2.00; Brooklyn, 1st,
\$10.00; Meriden, 1st, \$20.19; Meriden, 1st, Primary,
Class, \$5.00.

MISCELLANEOUS, \$867.25. S. C. Bengtson, Mather School, \$135.00; O. Wellston, \$7.40; O. Conlton, \$1.00; N. Y. Delhi, Mrs. J. D. Smith, \$23.00; Members of Board, \$13.66; N. Y. Watervliet, \$22.00; N. Y. Port Byron, Church, \$2.00; N. Y. Southampton, Mary E. Sweet, \$1.00; N. Y. Albany, J. P. Pringle, \$1.00; N. Y. Whittemore, \$6.50; N. Y. Utica, Spelman Sem., King's Messengers, \$9.13; Ill. Marpharshor, 1st, \$15.00; N. M. Crozier, Mrs. R. B. Wright, \$5.00; Int. on Ashford Ass'n Fund, \$10.88; Int. on Mary B. Keith Fund, \$1.00; Int. on Mary B. Keith Fund, \$1.00; Int. on Mexican Fund, \$38.55; Int. on Du Bois Fund, \$32.47; Int. on Whittemore Mem'l Fund, \$16.48; Int. on Adams Fund, \$17.90; Int. on Mary Newell Brown Fund, \$28.74; Int. on Borden Fund, \$19.33; Int. on Borden Fund, \$40.62; Literature, \$18.75.

Total 15,255.22

Alaska

Receipts for March, 1904

MAINE, \$23.00; Sidney, N. S., \$2.00; Swans Island, Church, \$1.00; Waterville, N. S., \$2.00; Eastport, N. S., \$2.00; Bangor, 1st Primary, N. S., \$12.08; Kennebec Village, N. S., \$1.00; Bangor, 2d Primary, N. S., \$1.00; Waterville, J. C. E., \$5.00; Paris, N. S., \$1.75; Hodgdon, N. S., \$2.00; Addison Point, N. S., \$0.80; Harrington, N. S., \$1.75; East Corinth, N. S., \$2.50; Monson, N. S., \$5.00; Lee Union, N. S., \$5.00; Milltown, \$6.00; Rockland, N. S., \$50.00; Westbrook, N. S., \$2.00; Westbrook, \$3.00; Millbrook, N. S., \$1.00; Bangor, 2d, N. S., \$5.00; Calais, 2d, Busy Bess, N. S., \$5.00; No. Kennebec, \$5.50; Hamilton, N. S., \$5.00; Cherryfield, \$17.00; Tenants' Home, \$1.00; Hallowell, N. S., \$1.00; Bangor, 3d, N. S., \$1.00; Church, \$2.00; Damariscotta, N. S., \$2.00; Portland, Free St., N. S., \$50.00; Bath, 1st, N. S., \$4.64; Auburn, Court St., \$6.00; Hallowell, \$2.00; N. S., \$1.00; Portland, Central, N. S., \$1.00; Portland, Canton, N. S., \$5.75.

New HAMPSHIRE, \$134.24; Exeter, S. S., \$22.00; New Boston, Primary Class, \$5.00; Stratford, S. S., \$5.00; Rumney, S. S., \$12.28; Manchester, People's, Primary Class, \$5.00; Sanbornton, 2d S. S., \$2.50; Stratford, Church, \$1.00; 2d S. S., \$1.00; People's, \$1.00; Stratford, Church, \$1.50; Woodstock, S. S., \$1.15; Troy, S. S., \$3.95; Peterboro, Y. P. S. C. E., \$1.00; Penacook, 1st, \$16.00; Penacook, S. S., \$10.63; Fitzwilliam, 1st, \$1.00; Mainfield, \$1.00; 2d S. S., \$1.00; Manchester, \$1.00; Merrimack, 1st, S. S., \$5.00; Somersworth, \$2.15; Amherst, Primary Class, \$4.00; Amherst, A Friend, \$1.32; Newton, 1st, Class No. 6 of \$1.00; \$1.00; West Swansey, S. S., \$1.53; Milford, No. 6 of \$1.00; \$1.00; West Swansey, S. S., \$1.53; Milford, No. 6 of \$1.00; \$1.00.

VERMONT, \$1.00; Addison, \$3.00; West Hubbard, Florence L. Douglas, \$1.00; Johnson, \$3.00; East Hubbardton, S. S., \$5.00; West Cornwall, S. S., \$5.00; East Swanton, Church, \$0.50; East Swanton, S. S., \$0.50; Pittsford, S. S., \$1.10; Middletown, Springs, \$1.00; Hydeville, S. S., \$4.50; Barre, 1st. Port, S. S., \$2.50; Windsor, Primary Room, \$1.82; Newport, S. S., \$8.00; Barre, 1st. Primary Dept. of S. S., \$4.00; Perkinsville, S. S., \$3.15; Perkinsville, Primary, Class, \$1.00; Vergennes, \$20.00; Cavendish, Primary, S. S., \$1.00; Vergennes, Middle School, \$1.00; Middlebury, Children, \$4.50; Fairfax, S. S. and Young People's Union, \$5.50; Chester, S. S., \$8.28; Grafton, S. S., \$5.00; Rutland, 1st. Primary, Class, \$10.50; Townshend, Miss H. A. Fletcher, \$3.00; Grand Isle, S. S., \$1.00; Vergennes, S. S., \$3.00; Panton, Church, \$3.40; Bristol, Primary Dept., \$3.80; Bristol, Treasure Seekers, \$3.35; Passumpsic, S. S., \$5.00; Brattleboro, Primary, Class, \$10.00; Burlington, S. S., \$2.11; Hallowburg, S. S., \$1.70; Harrisburg, \$1.00; Vergennes, S. S., \$1.00; Ira, S. S., \$3.00; Mendonville, S. S., \$1.00; West Pawlet, Church, \$5.00.

MASSACHUSETTS, \$805.81. Boston, Clarendon St., R. 8.
\$15.00; Wakefield, 8. 8., \$21.06; Lawrence, 2d, 8. 8., \$10.00.
Springfield, 1st, Primary, Junior, and Kindergarten, 8. 8.
\$12.00; Westfield, 8. 8., \$8.00; Lakesboro, 1st, 8. 8., \$0.50.
Melrose, 1st, 8. 8., \$7.67; East Somerville, J. B. Y. P. U.

CONVENTRY. 1,552.11; Ansonia, J. C. E., \$5.00; Hartford, South, \$8.00; Plainville, \$12.00; New London, Hunting- ton, \$8.44; No. Willington, \$13.25; Plantville, Mrs. M. H. Merriman, \$1.50; Moosup, \$78.28; Jewett City, Band, \$1.25; Norwich, Central Vineyard Workers, \$20.00; New Britain, \$4.00; Eastford, \$4.00; Stratfield, F. L. Willington, \$4.00; Wethersfield, \$4.00; F. L. Willington, \$7.00; Moosup, Juniors, \$5.00; Rowayton, \$5.00; Stepey, \$5.00; Hartford Memorial, \$12.69; Sterling, Band, \$0.85; Hartford, Olivet, \$0.50; Canton, \$2.00; New Britain, 1st, \$1.00; Thompson, \$23.00; Chester, 1st, \$30.87; Jewett, City, \$18.10; Hartford, Boy Scouts, \$1.00; Hartford, 1st, \$1.00; Wethersfield, \$5.55; Bridgeport, 1st, \$109.55; Hartford, Asylum Ave., \$60.00; Hartford, 1st, Band, \$20.00; Mystic Union, \$4.50; Hartford Heights, \$18.00; Moosup, \$8.10; Smithfield, \$7.00; Hartford, 1st, Talent Club, \$9.00; Sterling, \$4.10; New Britain, \$4.00; Shelton, \$4.00.